The Christian Intelligencer

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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BY JOHN RAMSEY.

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From the Herald of Truth,

A SERMON.

BY J. CHASE, JR.

Profanity Reproved.

"Evil communications corrupt good manners."—1 Cor. xv. 33.

Never was there a declaration uttered or written that contained more truth, or a more valuable kind of truth, than is embraced in this laconic maxim of St. Paul; particularly as it regards its application to the present age of the world, and the country in which we are permitted to live. It should be engraven upon the door-posts of every dwelling, and written with the pencil of divine truth, upon every heart.

I need not take up time in eulogizing the wisdom, the virtue, the integrity, learning and industry, of the great apostle whose words we have made choice of as our motto; nor need we refer particularly to the subject upon which he was treating when he employed them. These things have been frequently, feelingly and ably dwelt upon, and may be therefore, judiciously dispensed with upon the present occasion.

We will first endeavor to define the text; in the doing of which, we would remark that, by "communications" is evidently meant, at least, according to our understanding of it, *language* or *discourse*. I do not say the meaning of the word may not be extended so as to embrace something more than this; but such is its most natural and common import—hence, by "*evil* communications," according to the above definition, we are to understand improper, unbecoming and vulgar language, or conversation. No matter on what subjects language, or conversation is used; whether secular, political, or religious, evil communications are the same, let them be used on never so sacred a subject. And I regret to say, that such communications have much too frequently, served to disgrace *every* subject with which mankind have had to do.

We must here be indulged in remarking, however, that evil communications, or improper and vulgar discourse, is much more a ereature of *habit* than of *nature*. Mankind are imitative beings, and hence it is, that they very readily imbibe the habits of those with whom they most associate. This conclusion is fully sustained by the text, "evil *communications* corrupt good manners."

We will now endeavor to show you what we understand by the word "good manners," which the apostle tells us are corrupted by vulgar language. By this phrase, we may understand *good morals* in general—chaste, decorous and virtuous conversation and behaviour; such as accords with the honest profession of religion and strict morality. Hence, to suit the language of our own age and country, the text may be paraphrased thus—"Vulgar and profane expressions; loose and indecorous behaviour; corrupt and destroy those good morals which should always be observed by mankind, and render social intercourse insipid, vicious and unprofitable."

Having thus given, as we humbly conceive, the true original meaning and import of our text—having explained what is evidently to be understood by the apostle's language, and what no person acquainted with the most obvious principles of human nature, will presume to question; to wit, that mankind are imitative beings, that vulgarity in language and conduct, is rather a thing of *habit* than of *nature*; and having also fully explained the language of the text, we must now be allowed to go into the illustration and improvement of the subject, which formed our principle design in selecting it on the present occasion.

Subjects should always, as far as practicable, be selected with a caretul view to times, circumstances and places; and we have intended to conform to the propriety of this rule in our present selection. Never, probably, was there a time since the settlement of this continent, when language was more grossly abused, or morals more extensively corrupted, than at the present important period. And unless there should be a united and strenuous effort exerted on the part of those who would protect the best interests of society, and promote the relative purity and extension of religion and morality, our favored nation will ere long, present a spectacle of moral depravity and corruption, equal to that of Sodom and Gomorrah, and we fear will share a fate somewhat similar.

Pride, fulness of bread, and abundance of idleness, are reported to have been the principle causes of Sodom's overthrow. We are not to suppose however, that there were no other causes connected with, and growing legitimately out of these, for every person of common intelligence, must be aware that pride, fullness of bread and abundance of idleness, form too prolific a union to remain long unproductive. Hence, we shall not be considered as doing violence to the sacred record, if we say, that loose, vain, profane and blasphemous communications, characterized the cities of the plain, and rendered the inhabitants a curse to each other, a disgrace to the intellectual creation, and a *nuisance* in the sight of high heaven and all good men.

Now, my hearers, with the appalling portrait of those ill-fated cities before us, can we look carelessly around upon the circles in which we move, and sanction with a smile of approbation, the pride, the vanity, the criminal idleness; and their legitimate fruits—the low, vulgar and blasphemous language and conduct, which so extensively prevail in our land, and consider ourselves Christians, or even *patriots*? Should we not rather adopt the pathetic language of the prophet Jeremiah, and feelingly say—"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people?" It is with us, as a nation, too much as it was with the inhabitants of those ancient cities. An abundance of temporal blessings, instead of exciting in our hearts gratitude to God, and a determined resolution to render cheerful obedience to his reasonable commands, promotes pride, idleness and reckless indifference to our national prosperity and moral improvement—and serves to encourage the most cold, and careless, and unpardonable mode of thinking, speaking and acting; and if these sore evils are not overcome—if our fellow men, who mean to sustain the honourable character of good citizens, philanthropists and Christians, do not *think*, and *feel*, and *act* upon this subject, and that, decidedly and earnestly too, true morality, and genuine religion will soon retire sickened and despairing from our borders, and we shall be compelled to take up the distressing lamentation of the prophet, when contemplating the fast approaching overthrow and enslavement of his nation—"The harvest is past, the summer is ended, and we are not saved!"

The crying sins existing in our land, and which may justly come under the head of "evil communications," are so extensive in number, and multiform in kind, that we shall by no means be expected to notice all of them in our present discourse. In fact, justice would require a lengthy and laboured sermon on each distinct vice; and then, it is very doubtful whether the whole truth could be exhibited—the evil clearly potrayed, and the remedy properly prescribed.—We shall therefore, devote the remainder of our present discourse to that particular species of 'evil communications,' properly denominated "*profanity*," or "*swearing*."

That this vice is one of the most unpardonable, unreasonable and contemptable of all the black catalogue; that it is more freely, and boldly, and generally indulged in than most others—that it betrays a greater degree of folly and presumption than any other; and that it exerts a powerful tendency in corrupting and vitiating the morals of the community, no one will venture to deny, or even to question. No, all classes of people, not excepting the most profane, in their sober and reflecting moments, will give in their united testimony in favor of this just conclusion.

In illustration of the foregoing proposition, we might cite you to the little mistaught urchin in the street, whose vain appeals to God, and horrid imprecations upon his equally abandoned fellows, are enough to chill the crimson current of life, and compel one to despise his species!

We might again refer you to the favored *youth*, who hesitates not to curse his Maker, and blaspheme his holy name from day to day, thereby manifesting his ill-breeding and corruption of heart; but we will pass over these, and contemplate a still more horrible and heart-rending spectacle.

Go with me if you please, to the hardened wretch, whose locks are silvered over with the bleaching frost of seventy winters, and who has lived from his infancy upon the rich and unmerited bounties of an indulgent providence. Hear the tremendous oaths that continually roll like deafening peals of thunder from his faded and polluted lips. Hear him giving vent to the most horrid imprecations and curses upon all with whom he associates—friends as well as foes!—Ask him if you can, why he thus wantonly preverts and abuses the distinguishing and noble power of articulation, which heaven has kindly bestowed upon him to exalt him above al classes of earthly beings, and to enable him to speak forth the high praises of his Creator and Almighty benefactor? Ask him, if you please, what valuable end he expects to accomplish by such an unhallowed course of moral conduct, or what *object* induces him, while trembling and tottering upon the verge of the grave, thus to violate the wholesome laws of God and man, and the valuable rules of civilized society, and what must be his answer? If any thing in the shape of consistency, it must be something like this—"I have *no* expectation of accomplishing any valuable end by my profanity—I have *no* object in view, except it be to disgrace myself and my kindred race, and imitate the blasphemous example of fabled demons, and gratify a habitual thirst that rages within my heartless breast, to excel them in their hellish temerity and awful presumption. Ask this faithful vetran in the cause of Apollyon if his soul-chilling oaths and imprecations, serve to procure him the respect and esteem of the world around him, or even of his corrupt associates? Ask him if they ever served to procure him a morsel of bread, or even a cup of cold water? Ask him if they ever have proved a benefit to his family, his friends, or his neighbors? Ask him if they add in the least degree to his temporal or eternal interest? And O, my hearers, what overwhelming reflections must a consistent answer to these questions at once suggest!

But ask him again if by these means, he has not deprived himself of all those marks of attention and friendship from the wise and the virtuous, which he otherwise might have received? Ask him if they have not proved effectual in blunting all the amiable sensibilities of his moral nature—disgracing his name, and bringing his family into disrepute, detestable habits, and scorn? Ask him if they have not been the unhappy means of depriving him of ten thousand favors and benefits that, under other circumstances, he might have enjoyed from those who look upon such presumptious wickedness with heart-felt and just contempt? Ask him if he does not often shudder under the intruding reflection of what he is doing, and say within himself—"I am a miserable, rash and inconsiderate wretch, and justly deserve, according to my crimes, to be isolated from all civilized society, and bear in solitude and shame, the chastening rod of Him whose name I have so long blasphemed, and so shamefully abused, and who has pointedly said, he would not hold him guiltless who should take his name in vain"?—Propose to him these questions, and if he were not totally lost to all moral feeling, or sense of shame, he would answer *yes*; and with penitential tears, endeavor to wash away the moral pollutions of his sunken character, and the rememberance of what he has been; and by such means secure the enjoyment of that divine mercy which he has so cruelly slighted and abused!

O, my brethren, what can constitute so deplorable—so soul-paining a sight, as such an individual as above described—*an old man* whose mouth is filled with cursing and bitterness! Heaven preserve our eyes from a spectacle so appalling!

I have selected the examples here set before you in the frightful character of the aged sire, for the purpose of showing you to what astonishing extremes this blinding and degrading infatuation frequently drives mankind; and, also, to convince you that there can be no creature possessing animal life, that presents such a dreadful spectacle of folly and unparelled depravity, as a profane and foul-mouthed *father*, whose glass is nearly run, and who is trembling under the weight of three score years and ten, except it be a blasphemous—an abandoned—a *swearing* WOMAN!

But it may be further remarked, that there are but very few, if any, vices to which mankind are addicted, but what, at least, may plead in extenuation, the animal propensities of self-gratification. But with the habitual swearer this can *never* be the case, for no animal propensity receives the least possible indulgence from such a habit. All other moral evils arise from an abusive *excess* in the indulgence of those propensities which God has given to man for his comfort and improvement. But it is not so with the evil of swearing, for the very *existence* of its *origin* is strictly forbidden, and it is universally acknowledged that it is a vice that has no possible object in view.

The covetous *miser* robs the widow and the fatherless—overreaches, cheats and ruins those with whom he deals—grinds the face of the poor and needy, and closes his ears to the cries of the hungry, and the famishing, who have fallen victims to his avarice. But there is a definite object in all this—his heart is set on riches, gold is his god, and he vainly imagines that his ill gotten gain will promote his happiness.

The graceless *libertine*, who yields an unrestrained licence to his venal and brutal passions and practises—whose glory it seems to be to sacrifice all moral principle at the tear-bedewed altar of animal lust—who wantonly tramples upon all the sacred ties of conjugal fidelity, and feels a sort of hellish pride in destroying the invaluable virtues of maiden innocence, does not act without an object. He inherits natural propensities, and his object is their excessive and unlawful gratification. Hence he forms the diabolical determination of rashly overleaping all the barriers of moral principle and propriety, in the attainment of his disgraceful prize; falsely conjecturing that his happiness, as a *beast*, if not as a man, will be thus consumated!

The *drunkard* who sips the intoxicating bowl, who inconsiderately neglects his fireside and his home—forsakes his disconsolate wife, and half clothed, half famished children—who wantonly violates all the valuable obligations under which the united laws of nature, of man, and of heaven have strongly bound him—who reels in the streets, an object of folly's ridicule and contempt—who lounges and nods in the demoralizing grogshop, a vile nuisance, and who, perhaps, ends his disgusting career in the highway or in the poor-house. *Such* an individual acts not without an object in all this extravagant amount of cruelty, dissipation and indescribable iniquity. He has a *taste* and that taste is not gratified but by the poisonous liquid. Hence, rather than sacrifice to moral justice, parental and conjugal affection, that fancied enjoyment which he derives from the gratification of his perverted appetite, he *bows*, a bloated vagabond, at the shameful altar of his god, Bacchus, and dies under the ponderous wheels of his beloved Juggernaut!

The *thief*, whose mind is bent on pillage and plunder—who is ever on the alert for some convenient opportunity to seize upon, and slily bear away that which is not his own, but the honest fruits of another's labour—who industriously studies in his loathsome retirement, the diabolic art of practising his profession in such a manner as to escape suspicion and detection—who subsists upon the bitter products of his dastardly achivements, and derives therefrom a sort of fresh vigour for subsequent depredations—whose side-long look, and noiseless step, and downcast countenance evince the deep depravity of his black and rotten heart. Even this *lump* of *moral corruption* does not act without an object, however unwarantable that object may be, and evidently is. He gazes wistfully around him wherever he is—his covetous disposition prompts desire of possession—the object is within his reach—he fancies that its attainment will augment his stock of pillaged goods, and add to his comfort as he plods his dreary way through the uneven journey of life. He, like other criminal wretches, is mistaken; but still he thus imagines, and thus conducts himself. Poor, blinded, hardened creature! his ignorance is to be pitied, while his character should be abominated!

The *murderer*, whose avarice or revenge sharpens his tiger-appetite for blood—whose humpt of destructiveness is prominently developed, falls upon his victim with determined and demon-like fury—discharges the fatal lead through his brain, or plunges the dagger to his defenceless heart, and thus accomplishes his bloody work of premature death and destruction. But he acts in reference to an object; and that object, however unworthy and barbarous, is, to his depraved mind, a matter of some importance, else his hand would be stayed, and the horrid act would never stain the record of human transactions. From the foregoing remarks it may be clearly perceived that most, if not all classes of vicious and unprincipled men, act not without an object, which, to them at least, seems to embrace some degree of importance and utility. But, my candid hearers, is it so with the profane man? We fearlessly answer NO! and even the swearer himself will justify our answer. No: it is admitted to be a degrading habit into which they have carelessly and viciously fallen—a dastardly and despicable perversion of all decent and lawful language—a habit that should be deeply, lastingly and universally detested and reprobated by every creature that possesses the gift of rationality, or the power of speech.

This kind of "evil communications," certainly serves, in no ordinary degree, to "corrupt good *manners*" as well as *morals*, and to render society loathsome. No man can be a gentleman; no man can long associate with gentlemen, if they can conveniently rid themselves of his disagreeable company; who has so little regard for the character of God—the wholesome laws of his country, and the commands of Heaven—and who so grossly violates the laws of common decency and decorum, as to contaminate his lips with such *dregs* of vulgarity—I mean profane swearing.

Seeing, then, that in all other kinds of wickedness there may be some carnal and unholy object, that may serve, in some shape or other, as an apology, through a miserable and disgaceful one; and that for profane swearing there is—there can be none, are we not justified in the conclusion that this wide spreading vice is the very *quintessence* of *weakness, inconsistency* and *folly*?

I am aware that thousands unconsciously follow this pernicious habit, whose hearts are far better than their words indicate. And it is from a consideration of this fact, that I use such "great plainness of speech"—I wish to present the subject in the most palpable light, that all such may see the wretched deformity of the habit.

I know, that it is sometimes said, that the custom of profane swearing, originated from the *sacred desk*, and that it receives encouragement from the popular doctrines of the day, in which God and Jesus Christ, are represented as being filled with wrath and vengance towards the disobedient, and will finally *damn their souls forever in hell*. But, my brethren, let those who use their Master's name in cursing those around them, and calling on God to damn their souls forever. But oh! let it never be said that we who believe in a God of infinite and universal love—in a Saviour who died for all mankind that he might bring them to God—in an immortal inheritance for a ransomed world: let it never be said that *we* who believe that justice' and judgment are the habitation of God's throne, and that mercy and truth go before his face, so far degrade ourselves, and so far violate our own sentiments and our own reason, as to act so foolish, so criminal, so inconsistent a part upon the stage of human life—*No, never*!

Among all people in the world, Universalists manifest the most unaccountable inconsistency and weakness, in using profane language. Universalism teaches us, that Johovah is infinitely good and merciful—that he is the kind Father, benefactor and Saviour of the whole world of mankind—that all men are brethren, and solemnly bound by this endearing relationship to *bless* each other and "*curse not*." It teaches that the path of virtue is the way of moral happiness and peace—and that vice is its own reward, and cannot go unpunished. It teaches love to God—a strict observance of his moral law, undissembled charity and sincere good will to all mankind. Now, my respected hearers, how can we who believe in such a soul-melting and heart-cheering system of religious truth, indulge in the low, disgraceful and vulgar habit of blaspheming the adorable name of our Heavenly Father, or in cursing our fellow beings who are his offspring and our own brethren!

Fathers, remember the temporal and spiritual intrests of your beloved children, and never, O never, authorize them by your example, to charge the crime and folly of profane swearing, and the deep disgrace which it ever carries with it, to your account. Always stand upon your gard and keep a vigilant watch over your tongues. Let your language be chaste at home and abroad, and carefully avoid all "evil communications."

Youthful brethren, respectability and happiness should ever be your object and your aim. These you cannot expect while walking in the miry paths of transgression and iniquity. "A good name is rather to be chosen than great riches, and loving favour, than silver or gold," and this pearl of great price, you should ever strive after, by carefully avoiding every evil indulgence, and particularly, the habit of uttering hard profane words which manifest ill breeding and currupt manners. Act always in conformity to reason and moral propriety, and nothing can destroy your growing fame and influence, or eclipse the constant joys that will attend you.

Children, will you not be persuaded by reason, by the word of God, and by your own present and future interest, to keep aloof from the habit of cursing your fellow beings and blaspheming the adorable name of that God who made you, and that Saviour who kindly embraced little children in his arms, and blessed them? You are now enjoying the very morning of life; and hence the unparelled importance of forming virtuous and amiable habits; for if you *now* neglect so to do, and follow the despicable examples of vulgarity and profanity, which are around you, the time will come when reformation will be far more difficult than it would be now, or than you imagine it

will be, and you will lament the course you have persued with tears. But perhaps you have fallen into the vain notion that profanity is the mark of a man. It may be so, but it is the mark of a very *foolish* and *inconsiderate* man as we have clearly shown; hence my little friends, if you wish to merit or receive the respect, the encouragement, or the approbation of those who would do you good, and who are worthy and exemplary members of society, never suffer your lips to be contaminated with the poison of profanity, which will, if indulged, ruin all your prospects in future life, and sink you into contempt and wretchedness. Your tender age and inexperience *now* forbid that you should be fully aware of the evils which I am warning you against, and therefore, I would the more earnestly and affectionately entreat you to be advised by those whose riper years and more general acquaintance with the vices and virtues of the age, and the results to which they lead, enables them to set the matter properly before you.

Only reflect for a moment upon the good name and the real honor you would secure to yourselves, by abstaining entirely from a habit so ruinous as that of profane swearing, and by improving every convienient opportunity in admonishing your *seniors*, your *associates* and even your PARENTS, if necessary, against such "evil communications" as we are speaking of. What solemn and affecting lessons would such admonitions be, when coming from the lips of *such* instructers? They could not fail of melting the most hard and obdurate heart into a conscious sense of reformation and duty.

God grant that my labours with *you*, my little friends, may not be in vain!

I have thus, my hearers, endeavored to discharge what I humbly conceive to be my religious duty. I am confident that no one will be offended with me for the plainness of speech which I have used. But even if I should in this respect, be disappointed, I shall have this consolation while I live, that I have feelingly exerted my feeble energies to arrest the swelling tide of those "evil communications" which "corrupt good manners." And this is all the reward that a reasonable man would demand.

I would now commend you all to God and the word of his grace; invoking the spiritual blessings of high heaven to rest upon you, and win your souls to the pleasant paths of righteousness and peace and joy in the Holy Spirit. AMEN.

ENNOBLING VIEWS OF RELIGION.

By ennobling views of religion, we mean those, which represent it, as consisting in a liberal and rational faith, a warm and expansive love, a holy and upright life. Could these views become general, and exert their full influence, three withering evils would be removed.

1. People instead of being engaged in angry disputes, about unintelligible dogmas, would settle down in the belief of those great doctrines, which represent God as the Father, Friend and Benefactor of our race;—Jesus as the Messiah, and the salvation of God to the ends of the earth. We should hear no more about the necessity of believing, that there are three Gods in one, or that one is three; that the Son is the Father and the Father the Son; that God is infinitely good, and at the same time infinitely vindictive; that he is forgiving and merciful, and yet burning with anger and rage.

2. A warm and expansive love would take the place of sectarian bigotry and butterness. Supposing religion to consist in something seperate from love to God and each other, people have been laboring for the support of articles of faith and forms of devotion, which engender bad feelings, which denounce the social virtues of no worth and rend asunder the natural ties of the soul.—They have been legislating on trifles, prescribing narrow, vexatious and unimportant views of life and duty, till a tyranny, more fatal to the natural, generous feelings of the soul, than the throne of despotism itself, has spread through almost every department of society. In consequence the voice of denunciation is continually groaned forth against all, who will not submit to the dictations of this tyranny, join in all the crusades it may ordain, and aid in strengthening its walls and crushing its enemies. All these evils would be removed, by the prevalence of ennobling views of religion; and a generous love would take the place of bitterness, exclusiveness, and a superstitious reverence of notions, useless and absurd, pernicious and false.

3. Knaves and ambitious men, would no longer carry on their frauds, cheats and cruelties, in which they fatten on the hard earnings of the laborer, and the scanty portion of the widow, under the garb of piety, and the pretext of goodness. A demure gait, a lengthened visage, a sepulchral groan, an assent to the creeds of the church, would be no evidences of moral worth. Nothing would be regarded as such but uncompromising justice, fairness and integrity. Then we should no longer hear the remark now so often made—*Yes it does seem wrong, but Mr.——is a pious man, and no doubt it is all right;* but fraud oppression and injustice would be branded with their merited infamy, even though committed by a boasting pretender of christian piety and goodness.

May God give efficacy to truth, and speed the onward march of ennobling views of religion. *Gospel Sun.*

From the Magazine and Advocate.

WINTER AND DEATH.

BY MISS EMELINE ROUNSEVILLE.

"The wintry blasts of death kill not the buds of virtue."

On whatever side we turn our eyes we behold the stern ravages of Winter. The feathered songster is joyless and mute—the purling stream hath ceased its low and gentle murmurings, and even the soft whisperings of zephyr have given place to the fierce rushings of unrelenting boreas. The chilling blast swept through the vale, and the tender flower drooped and died. Vegetation in all her various forms sinks beneath the direful stroke, lifeless and wan, while the snowy winding-sheet steals o'er nature's faded form, and hides from our view, even the last relic of Summer's fleeting beauty!

Hark!—We hear no sighs of lamentation and wo, nor the deep wailings of dark despair. All is calm, quiet and still!—And why? why do we thus cheerfully gather around the festive hearth, and while away our days in social glee, when we behold the very source of animal existence cut off, as it were, in a moment, and for aught we know for ever? Because we look forward with *faith* and *hope* to the time, when the Spring shall again put forth her lovliness, fully confiding in the divine promise, that seed time and harvest shall continue to the end of all things.

Even so, when we behold the "loving and the loved," withering beneath the wintry blast of death, resigning their beauteous forms back to their native dust, might we not calmly rest on the sure and steadfast anchor of hope, cheerfully looking forward with faith's unwavering eye to that glorious era, when this corruptible shall put on incorruption, and this mortal, immortality, and death, that last enemy, be swallowed up in victory.

Oh! that doubts of the fulfillment of this glorious and soul-cheering assurance, should ever have arisen in the minds of our heavenly Father's offspring! And think ye the soul—that drop, exeued from the great ocean of truth—that spark, emitted from the Light of lights—that germ, emanating from the enexhaustible Source of all good, will be irretrievably lost? Will infinite Wisdom, its author and creator, in anger thrust it from his presence? Will He torture, as it were, a part of himself, formed in his own image, with never-ending wo? Blasphemous thought! Oh, thou God of love! not thus may we degrade thy character, or dishonor thy holy name! But may we ever realize that by thee we are, and were created—that in thee we live, move, and have our being—and whether we live or die, we are wholly thine—that thy tender mercies extend to all, and that thou wilt never leave us nor forsake us.

INFIDELITY IN THIS LIFE AN EVIL.

He who denies God as a real existence, and attributes his own being, and all the varied phenomona of Nature to some inherent, and immutable physical agency, deprives himself of all that happiness which results from an exercise of the devotional faculties of our nature, and is left to brood in moody thoughtfulness over the dark misteries, in which his cold phylosophy terminates. He feels not the force of those religious obligations which are binding upon us in consequence of our relation to our Father in Heaven. He is deprived of those holy impressions which rest upon the mind of the Christian, when he wanders from the eye of mortals and feels himself surrounded by the all-pervading Spirit—feels himself in the real presence of a Being who sees him, and regards him and watches over him—who knows every varying emotion that agitates his bosom—who can appreciate every motive that influence his actions—who can look with compassion on his fralities, and pardon his deviations from the path of rectitude. Every human being feels, and knows that he has thoughts in his heart—desires in his mind—qualities of excellence in his soul, that the world knows not of, and which cannot be revealed; and what a blessed consideration it is to the christian, that there is *One* who can estimate him rightly—One to whom the inmost recesses of his heart are open—One with whom he can commune in secret, and who will never mock or upbraid him. Of this blessing, the infidel is deprived; when he is persecuted by an unfeeling world, he has no refuge to which he can fly—when his motives are impugned, and his character traduced, he feels that there is no one, who regards him with the eye of compassion—when he is afflicted with the common ills of mortality, he dwells in hopeless despondency upon the forlorness of his condition; depriving himself of the choicest blessings of existence, and failing to impart that happiness to others, which results from an exercise of the pure and holy affections. These are evils, inevitably consequent upon a denial of the existence of a merciful and intelligent God. It is plain then, that infidelity is a radical evil. *Pioneer & Liberalist.*

THE NEW BIRTH.

To experience the new birth, or to be born of God, is to be brought to such a knowledge of the truth, and into such an acquaintance with the spiritual world, as to make all things seen and temporal appear as the really are, in comparison, of no consequence at all. It is to have the Christ, or divine nature, formed in us as it was in Jesus of Nazareth; who was the first begotten, and first born, because he was the first in whom God was thus manifested when any other one is really born of God, it is by the same operation, and in the same way. By having the incorruptible word, or spirit, which was in the beginning with God, dwelling in him, and thus making him a partaker of the divine nature—the very nature of God.

The apostle John says: 'He who LOVETH, is born of God, and knoweth God.'—But, said Jesus: 'If ye love them that love you, what do ye more than others?' He that loveth his *enemies*, as JESUS did, is born of God, and knoweth God Selfishness is cast out of him, by the holy spirit which has taken its place; and God thus dwelling in him, he is ONE WITH GOD. To harbor the least desire to render evil for evil, or to entertain for a moment, a spirit of retaliation, is to permit the devil to have possession of one's own bosom. He only, therefore, is born of God, and knoweth God, who is willing, like Jesus, to suffer wrong, even to the giving up of his life, without feeling any desire to retaliate; but rather to express his forgiveness and love. He who loves with that perfect love, or charity, which endureth *all things*, and is yet kind; the love which God Himself exercises towards man. In short, he only is born of God, and is in reality a Christian, who has Christ living in him, as did the man Jesus.

To be born of the spirit, or spiritually born, is to have the eyes of the understanding opened to see Him who is invisible. It is to realize GOD'S PRESENCE. To have that spiritual discernment which enables one to see His hand in all things, to hear His voice at all times, and to behold His face continually. Blessed indeed is he who is thus born of God unto whom the Father, in unequivocal language, declares: thou art my beloved son; by my own spirit have I begotten thee.—*Herald of Holiness.*

THE BIBLE.

This is the ladder whereby men may *climb to heaven.* And yet we need not ransack the Indies to enrich ourselves with it, nor venture shipwreck to bring it home. We need not sell lands and houses to purchase it, nor run the hazard of sword and fire to secure it. It is a thing always to be had, always wtihin call, ever at hand, and very portable—no burden in a journey, no load in a voyage. We may carry it wherever we go; when at home or abroad; and even in the stillness of night, we may dwell upon it with holy contemplation, as did the ancient patriarch in his dream of angels ascending and decending.

RECONCILIATION TO GOD.

Perfect reconciliation to God, which is the result of perfect confidence in His unceasing care and love, comprises the sum of ture religion. To be reconciled to God, is to have our wills swallowed up in His, and to have no desire but to do the will of our Father in heaven. It is not by any means to lose our *identity;* or to become mere *stoics*, nor is it to be, in the usual acceptation of that term, *fatalists;* for it is in reality to enjoy the most perfect *freedom* of thought and will; yet to realize that 'GOD *worketh all in all*,' and confidently to walk by the guidance of His spirit. Instead of being conformed to this world, the friendship of which is enmity to God, it is to be transformed by the renewing of our minds, that we may prove what is the good and acceptable and perfect will of God. It is to have God's spiritual kingdom, which is righteousness and peace, fully established within us, and to feel a perfect consciousness that whatever else we really need, is daily given us, by Him who feeds the fowls of the air, and causes the fruits of the earth to grow. It is to be cheerfully resigned and patiently submissive to whatever He orders or permits, with a full assurance that He is exercising a perfect moral government, as well as maintaining a critical and universal providence over all His creatures. No one can be reconciled to God while in sin, (i. e. whatever is not of faith,) for sin ether in thought word or deed, is rebellion against God, and tends directly to exclude Him from His rightful place in our hearts. By being reconciled to God, we become the loyal subjects of His kingdom. We are then not only His agents, but He is ours; we not only do His will, but He does our will, and we are one with Him, forever.—*Herald of Holiness.*

A MOST COMELY SIGHT.

Of all the exhibitions, calculated to charm the eye through which a pure, sensible mind beholds external objects, an assembly of the humble, grateful worshippers of he true and living God seems to hold the highest claim. Here we behold a crowded assembly, composed of all classes of society. Husbands, wives, parents, children, masters, servants, brothers and sisters. The solemn silence, the humble appearance, the joys of hope the fellowship of the spirit of truth, the united attention to the interests of eternal things, the fervent breathings of prayer, the word of everlasting life, the lofty songs of unfeigned praise, the lovely emotions created by the name of the Saviour of the world, the sublime thought that all are one in Christ, bring to mind the words of the Palmist; 'How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, pantheth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God,' &c. &c.—*Pioneer.*

THE INTELLIGENCER.

—"And truth diffuse her radiance from the Press."—

GARDINER, APRIL 8, 1836.

"The kingdom of God cometh not with observation—The seed of grace springeth and groweth up we know not how."—Scripture.

It will be perceived by this portion of scripture, that the ancient people had a very different opinion, as to the growth and effect of religion. It was not considered by the early religionists that the workings of grace upon the heart should produce noise and clamer, otherwise the prophet Elijah would not have been so strikingly reprehended in regard to his conduct toward the idolatrous peophets of Baal. He might have been sincere, and believed it to be his solemn duty to slay them, but his zeal overballanced his reason, and led him to perform a deed at which humanity would shudder. A most sublime scene ensued, and he stood with surprise and astonishment a silent spectator; a great and strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire, *a still small voice.* The grace of God in the heart subdues the passions, calms the raging tempest within, elevates reason, enligtens the mind and completely renovates the soul. We should follow, the still small voice and cherish in our hearts the seeds of grace and virtue, and look with thanksgiving to that period, when all shall be gathered to-gether in Christ. We should rejoice that another and better existence is revealed to us in the bible, where that grace which is here planted within us will continue to increase throughout eternal ages. The saints in heaven and on the earth rejoice in it, it is a belief which gives birth to the most exalted views of him who created all worlds, and who continues to govern them with a rod; it is a source of pleasure—and the soul of virtue, it is an invisible and mysterious ladder by which the soul ascends to heaven, and heaven descends to it by which the joyful correspondence is continually held between it and its Creator. "It is that celestial pleasure that purifies the soul from dross and pollution, and opens in it a new and glorious scene, gilded with the ineffable brightness of the Deity, adorned with the inconceivable delight of a blissfull eternity and enriched with vanishing hopes—pure desires, love divine, and joy unutterable."—From the cradle to the grave, men are doomed to contend with innumerable difficulties, and were it not for that hope which is ever vigorous within us, we should sink beneath the oppressions of earth. We should rely with confidence on him who breathed into man the breath of existence, believing that he will carry us safely through the voyage of life, and land us all in the haven of eternal rest.

"Then what though stormy be the way,
Though winds and surges beat and roar,
They only drive from earth away
And urge to that celestial shore,
And mid the storm that voice is heard,
That whispers, *there's a Land of Rest.*"

☞The following article on profanity, we take from the Mechanic and Farmer, we commend it to those who are in the habit of using profane language, hoping they will profit by it.

SWEARING.

"It is not that which goeth into a man that defileth him, but that which cometh out."

SCRIPTURE.

Of all evil habits to which men are adicted, I think *swearing* is the most ridiculous, and most sinful. And, yet, how often do we see people, of all ages and conditions in life—from infancy to decripit old age—the poor and rich—the learned and the ignorant—who habituate themselves to use, almost constantly, *profane language.*

Some people swear for the sake of appearing, as the saying is, like a gentleman—for many ignorant and deluded young men have fallen into the pernicious error, that it is a mark of a gentleman to see a person back up every assertion with an OATH. But oh! how deluded are their minds: for a young man who undertakes to raise himself to the station of a gentleman, by *swearing*, only sinks himself much lower than his former station, in the estimation of all virtuous and well informed people.—Some people swear for the sake of attracting attention—some for the sake of giving more force to their assertions—and some for amusement, or without any particular object in view. But would they ponder on their ways, and calmly and seriously consider the evil thereof, I think, they would, some of them at least, repent of this sinful and ridiculous practice.

What person is there, of common sense, who has the least regard for his conduct or reputation; who would like to have the attention of the public arrested towards him in the way a SWEARER would arrest it, by uttering the most inept and *foul oaths?* None, I dare say. But notwithstanding this, there are many persons who are, still, addicted to this fatal vice of swearing, who are, to say the least of them, beneath the esteem and respect of wise and virtuous people.

When I hear a person make a declaration, and in order to strengthen it, add an OATH, in connexion, I at once distrust its truth;—for the simple truth needs no oath to support it—but a lie needs many.

The person who swears for no particular purpose, is of all others, the most detestable, and deserving censure. He shows, plainly, a corrupt and weak mind. He has no object in view which he expects more easily to attain by swearing—but still he continually swears—sometime for amusement, and sometimes without the least design. He has so addicted himself to swearing that it seems to be his mother tongue to use the most profane language of which one can conceive—seemingly, unconscious that he appears supremely contemptible and ridiculous, in the sight of every christian—and, also, that he displeases his heavenly Father.

It is the will and the duty of every lover of decency, morality, and religion, to

————"PROFANITY dispise—
,Tis neither brave, polite, nor wise;"
And he who it does embrace,
Is stamped for ever with disgrace.

Bangor, March, 1836. H. G. O. M.

A Correspondent wishes to know who are meant by the children of the kingdom in Matthew 8, 12. In the first place we suppose it to be necessary to show what is meant by the word kingdom. It is well known to our correspondent that the common opinion is, that the kingdom of heaven or of God, means a place somewhere above us which is inhabited by spirits. That from this place Lucifer was cast down to hell, and from this place likewise the children spoken of will be cast into the regions of darkness where there shall be weeping &c. But this is mere speculation. Christ when accused by the pharisees of *casting out devils* by beelzebub, the prince of devils, said. But if I cast out devils by the power of God, then is the kingdom of God come unto you. Again he says, verily I say unto you, the publicans and harlots go into the kingdom of God before you. To the envious Jews he says. Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing fourth the fruits thereof. By these plain passages of scripture, it is evident that the Saviour intended to impress upon the minds of his hearers that he had come to them with the gospel kingdom, but that, on their refusing to receive his testimony and enter into the joys of faith, hope and charity, this kingdom of peace and joy shall be speedily removed from them and given to a nation bringing forth the fruits thereof, yes, even to publicans and harlots who should receive and obey its laws. By the children of the kingdom the Jews were undoubtedly intended. They were the chosen people of the Lord—to them was given the sacred oracles of God for transmission to succeeding generations and to maintain the name and worship of the divine Being. But they rejected the truth of God, despised, persecuted and crucified their Lord and Master. They rejected the counsel of God, hated the Saviour, his place of birth, and pronounced him and imposter a Sabbath braker and a wine drinker; yet they were the children of the kingdom and heirs according to the covenant which God made with Abraham, for Peter addressing the Jews on a certain occasion says: ye are the children of the kingdom and of the covenant which God made with your fathers. We cannot conceive why our correspondent should ask an exposition of this passage, we thought every one perfectly understood. The answer is as brief as possible, if it does not meet the views of, A. B. we will try again soon.

MORAL AGENCY.

Though God 'doeth His pleasure in the armies of heaven, and among the inhabitants of the earth,' and worketh all things after the counsel of His own will; yet man is not a mere machine, but a moral agent; because he has a will of his own, and acts from motive; and it is the motive which always determines the character of his acts. His will may be opposed to the will of God, though he cannot effectually thwart God's purposes. For God, will so overrule all things, that the wrath of man shall praise Him, and the remainder be restrained. By an experimental knowledge of the truth—a full induction into the faith of the Gospel—man becomes reconciled to God, and his will is brought into cheerful concurrence with the will of God; in which state he is *truly and perfectly* FREE, as God is free, and he and God are one; though God's is the power, and the glory forever.—*Herald of Holiness.*

NEWS DEPARTMENT.

"And catch the manners living as they rise."—

GARDINER, APRIL 8, 1836.

From the Boston Transcript.

VERY LATE FROM EUROPE.

By the packet ship Roscoe, at New York, English papers to the 26th Feb. inclusive have been received. They bring intelligence of the *reorganization of the French Ministry and, the Execution of Fieschi and his accomplices.*

The new Ministry is less *doctrinaire* than its predecessor. Thiers, President of the Council; Sauzet, Minister of the Justice; Montelevet, Minister of Interior; Passy, Minister of Commerce; Pelet de la Lozure, Minister of Public Instruction. D'Argout, Marshall Maison, Admiral Dupere, and Mr. Martin, old ministers remain. A relaxation of the the severity against the press was expected from the new minister of Justice, M. Sauzet.

On Monday the 15th Fieschi's trial was concluded.—Bescher was acquitted, Boireau sentenced to 20 years imprisonment, Fieschi was doomed to the scaffold barefooted, his body coved with a shroud, and his head and face covered with a black crape, and when on the scaffold to hear his sentence read over to him, before the axe does its work.—These exclusive cerimonies were abolished by the King's desire, and on Friday, the three culprits suffered death, in the ordinary mode by the Guillotine.

Pepin mounted the scaffold with a firm step, and on reaching the fatal platform bowed to the assembled multitude, resigned himself into the hands of the executioner, and in another moment ceased to exist.

The appearance of Morey excited an intensely painful feeling among the populace. In consequence of extreme debility he was actually lifted on the scaffold by the executioner and his assistants, by whom he was strapped to the fatal board. The knife then descended, and almost before the countless and breathless multitude could perceive the signal given for its fall, the wretched criminal was a headless corpse.

Fieschi, though he saw the axe raised, colored with the blood of his accomplices, never showed the slightest emotion of fear or horror, but continued to converse with those around him till the assistant executioner laid his hand upon his shoulder as indicating that the fatal moment had arrived. He mounted the steps with extraordinary rapidity, and placing himself in the attitude of an orator, pronounced the following words with a clear and firm voice:

'I am about to appear before my God. I have told the truth. I die content.—I have rendered a service to my country, by pointing out my accomplices. I have told the truth and no falsehoods, as I call upon Heaven to witness. I am happy and satisfied. I demand pardon of God and man; but above all, of God. I regret my victims more than my own life.' Upon this he turned quickly round and delivered himself into the hands of the executioners. The entire business of the fatal ceremony occupied but the brief space of five minutes.

LATEST FROM FLORIDA.

By a Postscripi in the Savannah Republican of March 19th, we learn, (says the N. Y. Star,) that the steamboat Atwan, which had just arrived there, brings the important intelligence, communicated in the Jacksonville Courier of March 17th, that Gen. Ganes and Oseola, the Indian chieftain, had had an interview, which would probably terminate in a cessation of hostilities. Gen. Clinch on arriving at the camp of Gen. Ganes, had found the troops of the latter in a distressing condition, being on the brink of starvation, obliged to eat their horses and dogs, but nevertheless in the most complete state of subordination. The Indians had previously completely surrounded Gen. Ganes for some days, but the arrival of Gen. Clinch seems to have alarmed Oseola, whose proffer of the olive branch of peace after his recent brutal and wanton murders must be received with much distrust. We are happy to perceive that the army under Gens. Ganes and Clinch, had safely arrived at Fort Drane. The force under Gen. Clinch that had gone to the relief of Gen. Ganes, consisted of 4 companies of mounted volunteers from Alachua commanded by Capts. Williams, Carter, and Heru, and Lieut. Dell, and one from Hamilton county, under Capt. Martin—the Richmond Blues, 70 in number, and some friendly Indians and regulars, in all 700 men. We subjoin the details as given at length in the Republican:—

"With this force [of 700 men as above mentioned] Gen· Clinch went to the relief of Gen. Ganes. The night before his arrival, Oseola sent a negro to the camp of Gen. Ganes requesting an interview, and promising to stop killing white men if he would stop killing Indians. This proposition was agreed to, and Oseola was told to come next day with a wite flag, and they would have a talk with him. The next day, in company with another chief, he came within about one yard of the Fort, waved his white flag around three times, and sat down upon a log. Three officers of the camp went to meet them.

Oseola informed them that Gen. Clinch was on his way to join them with a large number of horsemen. He expressed his willingness that hostilities cease, and to give up his arms. The officers required them to sign articles of agreement by which he bound himself to proceed immediately to Tampa Bay, and there embark for the Mississippi. Some say that Oseola rejected to this mode of removing, and wished to go by land. Others that he would not promise to go at all, but wished to live the other side of the Withlachoochee and to have that for the boundary line between them and the whites. Their discussion was interrupted by the arrival of Gen. Clinch. During the course of it, Oseola inquired how they were off for provisions. They told him they had a plenty. He said he knew they had not, and if they would come over the river, he would give them two beeves and a bottle of brandy.

As Gen. Clinch approached, the friendly Indians, discovered the hostile Indians about three hundred yards from the camp of Gen. Ganes, raised the whoop which was immediately followed by one from the hostile Indians. The men immediately formed and fired a platoon. The Indians fled and were closely pursued. A runner then came from Gen. Ganes ordering them to stop, and informing them that Oseola was treating with them. At first those in pursuit could not be restrained; but the cry of "Treaty," "Treaty," soon checked them. Gen. Clinch then formed and proceeded to the camp.

The following extract of a letter, written after their arival, containg some interesting particulars,

Head Quarters. Camp Izard, Florida, *On the Withlachoochee,* March 8th, at night.

Hearing the attack of Gen. Clinch, the officers in conversation with Oseola advised him to retire into the hammock, while they went to the Camp.

On reaching the Camp, Gen. Clinch found its inmates in great distress. They were literally in a state of starvation.—They had killed and eaten several horses and dogs. One soldier having stolen a dog and killed it, sold one of the quarters for *five dollars.* For this act of stealing, killing or selling, or altogether, he received a severe flogging. One man gave six dollars for a piece of horses' entrails about a foot long. Five dollars were given for a biscuit and the same for a quart of corn. We forbear to mention many other acts, showing what hunger will compel one to do, which are related of these patriotic men, thus surrounded and suffering in a savage wilderness. Yet there was perfect subordination, and every man was prompt in the discharge of his duty. The Alachua volunteers cheerfully distributed their biscuits and corn, reserving none for themselves. It was effecting to witness the greediness and thankfulness with which they received a whole, or a half a biscuit from their deliverers.

FURTHER PARTICULARS.

The evening of the day on which their interview was interrupted by the arrival of Gen. Clinch, Oseola sent word to Gen. Ganes, that if he would send away the horsemen (Alachua militia,) they would come and surrender their arms.—We know not whether from suspicion or otherwise, the horsemen were not sent away. After waiting three days to hear more of Oseola, and not having provisions to remain longer, Gen. Ganes returned to Fort Drane, at which place Oseola was to have met him, Monday or Tuesday last. After reaching this Fort, he transferred the charge to Gen. Clinch, and left for New Orleans by the way of Tallahassee. During some of the engagements, he received a wound; the ball passing through his lip, knocked out two of his teeth, but its force being nearly spent, it did him no farther injury.

This movement of Oseola in requesting an interview, when Gen. Ganes had been entirely surrounded by his followers, for several days, is inexplicable, and seems to have taken all by surprise.—Whether it was an artifice devised on hearing of the approach of a reinforcement, to give time to make a safe retreat—or a stratagem by which, after introducing 500 Indians within the breastwork, under the pretence of surrendering their arms, he intended to make an attack with main force, and taking advantage of the confusion, to massacre the whole before Gen. Clinch could render them any assistance—or, as he says, he is really tired of murdering white men, Gen. Clinch's arrival sooner than it was anticipated, prevents us from determining, and time alone can now decide.

Counterfeit Bills. On Tuesday last warrants were issued by Z. Long, Esq. of Buckfield, for the apprehension of Marshall Andrews and Hiram Andrews, of Buckfield, and John G. Bessee of Paris, charged with having passed counterfeit five dollar Bills of the Kenduskeag Bank, Bangor. The examination commenced on Wednesday. Bessee turned State's evidence and developed the whole proceedings, so far as he knew them. It appears by his testimony that he was employed by others, who furnished him with money and instructions to go to Canida and obtain the Bills—that he got them at Campton in Canada of a man by the name of Frizzle, and returned to Paris a week ago last Friday night—that between that time and Tuesday the time of his arrest he had disposed of all the Bills he brought from Canada (being $550) except what were found on his person at the time of his arrest ($36.)—that he had passed but few Bills himself, having delivered most of them to his employers, or sold them to others who took them for the purpose of putting them in circulation. The names of his employers were not given in his testimony delivered on trial, but he stated that he had made a full disclousure to the County Attorney of the names of all concerned so far as he had any knowledge.

He stated that he was told that the Bills which he brought, were the first of the kind introduced into the State. If this be true we trust that his early detection will put the public on their guard and thus prevent the intended fraud.—The examination lasted two days, and from the evidence, the Court felt their duty to bind the defendants to appear at the S. J. Court in May next, in the sum of $500 each. They gave the bail required and were liberated. We have heard that counterfeits of the same description have been passed in various parts of the Country.

Bessee denies all knowledge of Harlow who was arrested in Portland last week, on a similar charge, and who belongs not in Paris, as stated in the papers, but in Mexico. Harlow's parents reside in Turner, and he appears to have been engaged on his "own hook," or by a different company from those who employed Bessee. Bessee says that he was cautioned by the persons from whom he received the Bills to beware of several persons, naming them, as they were engaged in the same business. From his disclosures there is good reason to suspect that, the number of persons, in this County is very great who are engaged in this business—some of them of respectable standing in the community. [*Oxford Dem.*

The Florida War Ended. The steamboat Forida arrived at Savannah on the evening of the 23d, having on board as passengers Col. Twiggs, Maj. Mountfort, and two other officers, who left Fort Drane on the 19th, where General Scott remained with all his troops in fine health and spirits, and excellent discipline. They were to set out for General Gane's battle ground on the 25th, to unite with Gen. Eustis from Volusia, and Col. Lindsay from Tampa Bay.

Gen. Ganes and Gen. Scott met at Fort Drane and passed one day together—sitting at the same table, and showing as much courtesy to each other, says the Jacksonville Courier, as two men can, who take no notice of each other.

An agreement was made by Gen. Ganes with the Indians, to the following effect: That the Indiaas and their chiefs should retire beyond the Withlacoochie, and there remain peaceably until the wishes of the Government are known—that commissioners would be sent them by the proper authorities, to express those wishes, and that the chiefs should assemble at any time and place, when and where they should be required.

The general impression at Fort Drane was, that the war was over, it being Gen. Scott's firm intention to make them comply with the terms of the agreement by fair means or foul. No hostile Indians has been seen since Gen. Ganes left the Withlachoochie. Most of the friendly Indians with Black Dirt, their chief, have returned to Tampa, deeming their services no longer necessary.

Later from Texas. San Antonio *was* beseiged by General's Cos and Susma, on the 28th Februrary; 3000 strong. Texans in garrison only 200. The Mexicans hoisted a black flag, to signify "no quarter." They were repulsed, leaving 500 dead before the fort. As soon as information was received at San Felipe, a draft of one third of all Texans able to bear arms, was ordered by the provisional government. It was met by a general turn out of volunteers, and a large force set out promptly for the frontier, prepared to act in the offensive.

Steamboat Racing. In the Court of Common Pleas, yesterday, the proprietors of the steamboat Lexington, were mulcted in eighty dollars damages and costs of trial, in an action brought against them for running their boat, during one of its extraordinary fast trips, against a sloop belonging to Mr. Jacob W. Jacobs, of this city, which was considerably injured by the concussion.—There are no less than five other actions on the calender for the present term, against proprietors of different steamboats, for injuries done by their boats to vessels lying in the rivers, when racing against each other, or running against time. [N. Y. Transcrip.

The New York Transcrip thus speaks of the Wooden Pavements introduced into that city last fall:—'No part of the experimental block of wooden pavement in Broadway has been started or deranged by the heavy masses of ice and snow during the long and inclement winter.—It is now dry, smooth and hard, and the project has been enough tested to show that the experiment is a good one.'

A man in the suburbs of Washington City, lately submitted himself to one of the most singular deaths ever dreamed of in the philosophy of dying. He laid a board across a *burning lime kiln,* and laying himself upon it, there literally roasted to death, and was found the next morning, burnt to a cinder.

A Dreadful Accident occurred on the Rail Road between Lexington and Frankfort on the 16th inst. In consequence of one of the rails getting out of place, the train and engine were precipitated down the embarkment, and the cars dashed into pieces. Two persons were killed, and four more very severely injured—two of them so much so that they can hardly be expected to recover. Several others were considerably wounded.

A considerable alarm exists in this town in consequence of the few cases of small pox which have recently occurred in the neighboring town of Durham. We are gratified, however, at being enabled to state that our town authorities have taken the most effective measures to prevent its spreading here. They have directed that our entire population be immediately *vaccinated* at the public expense. *Dov. Gaz.*

New Post Offices in Maine.—At Jackman's Tavern, Somerset Co. James Jackman, P. M. At Lexington, Somerset Co. Jesse Savage, P. M. At South Pittsfield, Somerset Co. Charles Farnum, P. M. At Philips, Somerset Co. Nathaniel Gammon, P. M. At Pittsfield, Somerset Co. Benjamin Adams, P. M. At Weld, Oxford Co. James Brown, P. M.

Singular Fact. A gentleman of Charlestown informs us that a few days since he found under one of his apple trees, an apple perfectly fresh and good, which fell from the tree last autumn, was covered by the first snow in November, & has been thus snugly screened from the severe frost during the whole winter. [Boston Mercantile.

The receipts of the old Charleston Bridge since the freeing of Warren Bridge have averaged about three dollars a day—not sufficient, it is said to keep it in repair.

MARRIED,

In North Yarmouth, Mr Ezra Jones, to Miss Abigail Foster.

In Saco, Mr Alexander Googins, to Miss Harriet Rumery. Mr Otis Taylor, to Miss Martha Ann Nelson, both of Salem. Mr Nathan Floyd, to Miss Eunice Decker.

In North Yarmouth, Mr Edmund D. Norcross, of Augusta, to Miss Elizabeth J. Prince, of North Yarmouth.

DIED,

In Readfield, Sally Ann, daughter of Col. John O. Craig, aged 12 years.

In Lewiston, Mrs Elizabeth, wife of Mr Samuel Haley, aged 26.

In Thomaston, James Swan, Esq;—Mr Joseph Stackpole.

In Eastport, Mr James Pressly, aged 47.

In Portland, Mrs Rebecca, wife of Mr Joseph Bickford, aged 38;—Loanna Aunas, of Bethel, aged 20.

In Bridgton, the wife of Mr Nathaniel Burnham, aged 66.

TO BRICK MAKERS.

THE subscriber having a convenient BRICK YARD in *Gardiner Village,* wishes to contract for the making and burning from 200,000, to 500,000 Bricks the ensuing season, upon shears or other satisfactory conditions, he furnishing yard and wood. Any person disposed to carry on the business on favorable conditions will do well to make immediate application to

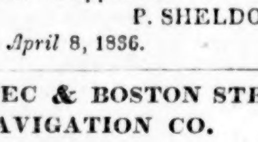
P. SHELDON,

Gardiner, April 8, 1836.

KENNEBEC & BOSTON STEAM NAVIGATION CO.

Arrangements for April and May.

THE STEAM PACKET



NEW ENGLAND

NTHANIEL KIMBALL----Master,

Will leave GARDINER, every MONDAY and FRIDAY at 1-2 past 3 o'clock P. M., and BATH at 1-4 before 6 o'clock P. M.

Leave LEWIS' wharf BOSTON, for BATH and

GARDINER,

every WEDNESDAY and SATURDAY at 7 o'clock P. M.

Carriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

FARE,

From Gardiner to Boston $4,00, } and
" Bath to " 3,50. } found.
Deck passengers $2,00.

☞The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

☞The New England is 2 1-2 years old—173 feet long—307 tons burthen and the fastest boat that ever run North of Cape Cod.

☞The New England will commence her trips April 13, or as soon as the river is clear of ice. After 29th of May she will probably run three times a week, of which seasonable notice will be given.

AGENTS,

Messrs. T. G. JEWETT, *Gardiner.*
J. BEALS, *Bath.*
M. W. M. GREEN, *Boston.*

Gardiner, April 1, 1836.

PINE LOGS.

THE subscriber offers for sale, all the LOGS cut on the *Salmon Stream Tract,* so called. Said Logs are hauled into *Dead River* about three miles from the Forks, and are a first rate lot, in point of size and quality, averaging about two to the thousand feet.

For terms, apply to Messrs LITTLEFIELD & KERSWELL, *Milburn,*
or W. H. WINSLOW, *Portland.*

Gardiner, March 25, 1836. * 10

'The main topsail of the Ship Pennsylvania now at the Navy Yard, it is said, will take 1535 yards of canvass'—Atlas.

LIST OF LETTERS

Remaining in the Post Office, Gardiner, April 1, 1836.

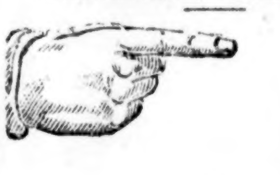
☞Persons calling for any of the above letters will please say they are advertised.

A
Mary Ann Ames,
Thomas Anderson,
Samuel Amee.
B
Elizabeth L. Bran,
Betsey H. Baker,
Mary G. Blake,
Thomas Brown,
Winthrop Brown,
Russel J. Braley,
Moses Bran.
C
Calvin Cole,
Richard B. Coldwell,
Susan Church,
Issabella Combs,
Francis Couillard,
Oliver Couillard,
Lidia Cross.
D
Daniel Door,
Jonathan Doe,
John Doe,
Sarah B. Dunsted,
F. Dillinghum.
F
Jeremiah Fogg,
Sarah Fling.
G
Levi B. Green,
Thomas Gardiner,
Aaron Goodwin.
H
Mary Hunter,
Hannah Hazen,
Martha Howard,
Wm. Hinkly,
Sulaven Hodgdon,
Ezekiel Holmes,
Levi Huntington,
Charles Haskell,
James Harvey.
J
Daniel Jordan,
Wm. S. Jahnson,
Thomas Jones,
Wm. Johnson,
James Jewell,
Rufus Judkins.
K
E. D. Kimball,
Moses Knight,
Josiah Keen.
L
Thomas Lewis,
Ephraim Lombard,
Sarah Libby, care of Enoch French.
Joseph B. Littlefield,
M
Wm. Morse,
James Marston,
Hannah Matthews,
Lawrance Maher,
Daniel Marston.
N
Wm. Neal.
P
James Potter,
Charity Palmer,
Jessa S. Perkins.
R
Pyam Richardson 2,
Rebecca G. Reed,
Thomas R. Reed,
Catherine Roach,
S
Mary E. Sterns,
Jonathan Stone,
Rhoda Springer,
Mary R. Stinson,
Zana C. Small.
T.
Caleb Towle jr.
Robert C. Towle,
Sylvanes Thomas,
Stephen Tucker,
Charles S. Tailor.
W
Charles Wise,
Eliza Wilson,
Priscilla Webber,
Richard W. Webster
Joseph W. Waite,
Rhoda Willbefore,
Hiram Wood.

WILLIAM PALMER, P. M.

Gardiner, April, 1836.

CHEAP, CHEAP.



CALL AND SEE

AT the store opposit GARDINER HOTEL, for CASH or Good Credit; as cheap as can be purchased on the river:—Drugs, Medicines, Paints, Oils, and Dye Stuffs; together with as good assortment of

Family Groceries

as can be found in town. Also HARD WARE, &c. &c.

☞The subscriber having the Agency of the Brandon Vermont Foundery, for the sale of STOVES, will have on hand the present season, a large assortment of Cooking Stoves &c. of the best paterns ever offered for sale in this State.

A. T. PERKINS.

Gardiner, April 8, 1836. tf. 12

Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of

DAVID LAWRANCE,

late of Gardiner, in the County of Kennebec, deceased, intestate; and has undertaken that trust by given bond as the law directs:—All persons therefore, having demands against the Estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

CHARLES LAWRANCE; Administrator.

Gardiner, March 14, 1836.

Commissioners Notice.

NOTICE is hereby given that the Hon. Judge of Probate has allowed a further time of three months from the date hereof, for the Creditors of the late

THOMAS GILLPATRICK Esq.,

to bring in their claims, and that the Commissioners will be in session at the selectmen's offiice in Gardiner, on Thursday 21st of April next at 2 o'clock P. M. for that purpose.

EBEN'R WHITE, } Commissioners.
L. H. GREEN, }

Gardiner Jan. 25th 1836.

WANTED IMMEDIATELY,

A Smart active boy of steady habits, as an apprentice to the printing business.

Intelligencer office, Gardiner.

POETRY.

ADVANTAGES OF AFFLICTION.

BY THOMAS MOORE.

O thou who dry'st the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to thee!

The friends, who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.

But thou wilt heal that broken heart,
Which, like the plants, that threw
Their fragrance from the wounded part,
Breathes sweetness out of wo.

Where joy no longer soothes or cheers,
And e'en the hope, that threw
A moment's sparkle o'er our tears,
Is dimmed and vanquished too—

Oh, who would bear life's stormy doom,
Did not thy wing of love
Come brightly wafting through the gloom
Our peace-branch from above!

Then, sorrow, touched by thee, grows bright,
With more enraptured ray,
As darkness shows us worlds of light
We never saw by day.

STANZAS

In childhood ev'ry scene was bright,
And joy alone inspired my soul,
Nor did I fear a coming night,
When o'er my head would tempests roll.

In dawning youth no clouds arose,
Which boded ill to spring-tide joy;
In fragrant bowers I found repose,
Nor deem'd that aught would e'er annoy.

With noble hopes my young soul swell'd,
As fancy painted all things bright,
Nor did I think they'd e'er be quell'd
By drear misfortune's mildew blight.

I found in ****** a kindred heart—
To her I vow'd my pure "first love,"
Nor did I deem we soon should part,
But blest we long on earth should prove.

My scenes are chang'd from *light* to *shade*,
My hopes are with'ring in my breast,
"My lov'd one's bloom in youth does fade,
And I seem *curs'd* instead of *blest*.

Why dwell those smiles upon my cheek,
And why undimm'd by tears my eye?
'Tis that a voice within does speak:—
'Though stricken now, I ne'er shall die.

'When in the grave I cast away
Of life this grevious painful load,
I then shall soar to endless day,
And dwell beneath the smiles of God.'

DESULTORIOUS.

From the Magazine and Advocate.

THE WATERER---NO. 1.

"I have planted, Appollos watered; but God gave the increase.

So said Paul to the church at Corinth, 1 Cor. iii: 6. The figure here employed, is a happy one, being drawn from horticulture, a branch of industry more generally understood and practiced than any other, save housewifery.

There is a natural and unforced analogy between porpagating the Gospel and cultivating a garden or a vineyard. In gardening, you dig out the roots, and mellow the earth, and then put in the seeds. The seeds germinate in the earth, and soon the leaves appear above the soil; and then comes on the task of watering.

So in cultivating the garden of the mind.—The roots of bitterness and prejudice (the remains of a former growth,e must be eradicated, and the heart in som) degree, made mellow, by the spirit of charity and good will. It is then prepared, like the good ground in the parable, for the reception of the seeds—the principles of Jesus. These are implanted, and come forth. They must now be watered, or they will languish. When the sun is up, they will be scorched and wither away.

Fortunately, the laborers in the Gospel vineyard have, diversities of gifts'—some for planting and some for watering. The work of planting requires indeed, more strength and vigor; but of watering, more care and circumspection. The proper 'times and seasons' to apply the water—how much to put on this species of plant—to distinguish between the humid nature of one kind of soil and the arid quality of another, require a discrimination of judgment and acuteness of attention, as rarely found perhaps, as that commanding, strength which makes the successful planter.

Now your humble servant is conscious that the small gift he has allotted him is better adapted to watering than planting. Even when a boy, he never loved so well to use the hoe and spade, as the water pot. To dig out roots and mellow up the ground, was a task too heavy for his effeminate frame, and had no charms for him. But when the vines comes up and began to look green and thrifty, he delighted to walk along the aisles and sprinkle on the water—to watch their growth from day to day, see them unfold their blossoms, and set for fruit. And when at length the cucumbers & melons appeared, and began to assume a form, he took a boyish satisfaction in reflecting that he had had a hand in bringing about the harvest.

And when I came to riper years and had thoughts of entering the vineyard of the Gosple, the inclination of my mind was to be a waterer. True I have sometimes taken up the hoe, where there was planting to be done, and no one else to do it, but have found in general most success in watering and training the vines to run in the right direction.

Now, as most of my beloved brethren are engaged in planting, I have had it in my mind to bring you in occasionally, a a pot of water for the benefit of the vines in the various portions of our Master's vineyard. I doubt not there are many dry and barren places, where the seed my faithful brethren have sown, does not thrive so greenly as it should. But the time is coming when 'the parched ground shall become a pool, and the thirsty land springs of water;' and I should be happy in being an instrument in bringing about that blissful period.

I say an instrument. God works by means. The seed must be blanted & the herbage watered by human hands; but it is God that giveth the increase. He is the author of those physical laws which bring forth vegetation in the natural garden, and cause it to multiply an hundred fold; and of these mental laws which bring forth piety in the moral garden, and cause its fruits to overspread society.

In either case, man can do no more than plant and water. What then is he that plantest or he that watereth;—Give God the praise I envy not my brother Paul that more gigantic and overpowering intellect—that suporior strength of purpose and unyielding perseverance, which enable him to pioneer the way through perils, toils, and persecutions. Be mine the humbler, more obscure and quiet, but not less useful task, to rear the vine and teach its tendrils to entwine around, adorn, and beautify the pillars of the Christian temple.

APOLLOS.

PRACTICE *vs.* PROFESSION.

Suppose an intelligent heathen should submit the following questions to one of our missionaries: "In your happy country where the Gosple has so long been known, do Christians all love each other tenderly? Is there no oppression or injustice practised by them? Does each one love his neighbor as himself? This is the substance of what you preach to us; how is it among yourselves?"

TEMPORAL JOYS.

It is with our worldly comforts, as it was with the original pleasure of Paradise. Some are for food, and some for trial. God has thought fit, therefore, to limit the use of these terrestial felicities, and to signify in his word, that his intent in giving them is, that they shall be our servants, not our masters—advantages to us, and not hindrances, in admiring and adoring the immense goodness and bounty of our Father who is in heaven.

Early Frugality. In early childhood you lay the foundation of poverty or riches, in the habits you give your children. Teach them to save every thing;—not for their *own* use, for that would make them selfish—but for *some* use. Teach them to share every thing with their playmates; but never allow them to destroy any thing. I once visited a family where the most exact economy was observed; yet nothing was mean or uncomfortable. It is the character of true economy to be as comfortable with a little as others are with much. In this family, when the father brought home a package, the children would, of their own accord, put away the paper and twine neatly, instead of throwing them in the fire, or tearing them to pieces. If the little ones wanted a piece of twine to spin a top there it was in readiness; and when they threw it upon the floor, the older children had no need to be told to put it again in its place.

Waterville College. We understand that president Babcock is about to resign his station in this institution, having accepted an invitation to become pastor of a Baptist Church in Philadelphia. Professor Caswell of Brown Uuiversity, will probably be chosen to fill the vacancy occasioned by his resignation.

The present systems of education, religious teaching, &c. tend to dethrone God in the minds of men, and place the all perfect Father at an immeasurable distance from His children. In short, 'the world by wisdom knows not God.'

DISSOLUTION.

THE Co-partnership heretofore existing between the subscribers under the firm of J. & I. Stanford is this day dissolved by mutual consent; Jordan Stanford is authorized to settle all accounts of the late firm.

JORDAN STANFORD,
ISAIAH STANFORD.

Gardiner Feb. 22d, 1836

THE subscriber will continue business at the old stand and solicits the continuance of the patronage of the public and the former customers of the late firm.

JORDAN STANFORD.

JOSEPH Y GRAY
TAILOR.

RESPECTFULLY informs his friends and the Public, that he has taken the Shop over the Franklin Bank, where he executes the Tailoring Business in all its Branches, he flatters himself that he shall be able to give general satisfaction to all who may favour him with their Custom.

Gardiner, Nov. 27, 1835. tf.

COMMERCIAL HOUSE
BATH, ME.

THE subscriber has opened a public House in the building recently occupied by *John Elliot*—under the above name, and solicits a share of patronage.

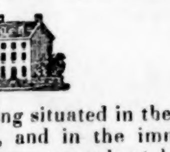
The house is conveniently situated for communications by land and water it stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 28, 1835. tf. 32.

GARDINER HOTEL,



THIS House being situated in the centre of the village, and in the immediate vicinity of the wharves, steamboat landing, and business part of the town, affords superior advantages for men of business generally.

Its location is also airy and healthful, commanding a fine view of the Kennebec river, and the surrounding country.

It has recently been altered and improved and furnished in a style not inferior, to any Hotel in this section of the country; and no expense has been spared to render he establishment in every way comforta le, convenient and agreeable.

The stables are large convenient nd comfortable, and will be constantly att ded by faithful Ostlers.

Good Horses and Carriages will be kept to let on as reasonable terms as else where.

JOHN ELLIOT.

Gardiner, Nov. 20, 1835. tf. 44.

AGENTS FOR THE INTLELIGENCER

YORK COUNTY.

Kennebunk, James Osborne, Jr. p. m.; *York*, Solomon Brooks, p m; *Hollis*, J. Merrill, p m.

CUMBERLAND COUNTY.

Brunswick, Joseph McLellan, p. m., Rev. Seth Stetson; *Danville*, James Goff, Jr. p m; *Freeport*, Seth Bailey, Jr. p m; *Gray*, Meshach Humphrey, p m, Hon. Eliab Latham; *Minot*, N. L. Woodbury p m; *New Gloucester*, Rev. Jabez Woodman; *Portland*, Charles J. Barbour; *Westbrook*, Benj. Quimby.

LINCOLN COUNTY.

Alna, Capt. David Otis; *Bath*, D. Y. Kendall; *Bowdoinham*, Matthew P. Spear; *Lewiston*, Dan Read, p m; *Lisbon*, Cyrus Haskell, Col. William P. Chinny; *Litchfield*, Asa Batchelder, p m, Rufus Blake; *Thomaston*, Phinehas Tyler, James Wheaton; *East Thomaston*, John Spofford, p m; *Union*, E. Cobb; *Wiscasset*, Barker Neal; *Warren*, Seth Weatherbee; *Waldoboro'*, Parker McCobb, Jr.

HANCOCK COUNTY.

Bucksport, Sewall Lake, p m; *Castine*, Nath Wilson; *Ellsworth*, —— Paddleford.

WASHINGTON COUNTY.

Houlton, Gen. Joel Wellington; Lubec, Rev. S. W. Clark: Alexander, J. Stephenson, p. m.

KENNEBEC COUNTY.

Chesterville, Joseph Keith, p m; *Farmington*, Rev. Thomas Beede; *Farmington Falls*, A. B. Caswell, p m; *Greene*, Luther Robbins, p m; *Readfield*, Lory Bacon; *Vassalboro'*, Jacob Butterfield; *Winthrop*, David Stanley; *Waterville*, Hon. A. Smith, p m; *Wayne*, Capt. Jacob Haskell.

OXFORD COUNTY.

Brownfield, Gen. James Steele, p m; *Buckfield*, Col. Aaron Parsons; *Fryeburg*, William Stevens; *Canton*, Hon. Cornelius Holland; *Hiram*, Alpheus Spring, p m; *Livermore North*, Col. J. Stone, p m; *Norway*, Rev. H. Hawkins.

SOMERSET COUNTY.

Anson, Hon. James Collins, p m; *Canaan*, Rev. L. P Rand; *Fairfield*, M. Philbrook, p m; *Madison East*, A. P. Morrill, p m; *Mercer*, Martin Burr; *Parkman*, Rev. Amos A. Richards; *Solon*, Asa Buswell; *St. Albans East*, Thomas Skinner; *Abbot*, R. Gower, p m; *Athens*, B. H. Peaks; *Milburn*, Samuel. Philbrick.

PENOBSCOT COUNTY.

Bangor, John S. Sayward; *Brewer*, Silas Winchester; *Dexter*, Gilman W. Burleigh, p m; *Dixmont*, Gen. Jesse Robinson, p m; *Fordstown*, Jonathan Blake; *Guilford*, Hon. Joel Kelsey, p m; *Hampden*, Dr. Allen Rogers; *Orono*, I. Washburn, Jr.; *Old Town*, Asa Smith; *Sangerville*, Rev. B. Bursley.

WALDO COUNTY.

Belfast, D. W. Lothrop; *Head of the Tide*, Isaac Brown; *Camden*, N. Dillingham, R. Chase; *Lincolnville*, Francis Fletcher, Benj. McAllister; *Montville*, S. S. Stevens, Rev. Moses McFarland; *Monroe*, Rev. M. L. Chase; *Palermo*, Benjamin Mardin, 2d.

☞The above gentlemen are authorized to receive payments and forward subscribers names for the Intelligencer, and their receipts will at all times be valid. We have not so full a list at present as we intend to have, other names will be given *anon*. We have perhaps omitted some names who acted as agents the last year, if so it was not done intentionally, and they are respectfully requested to continue their agency. We shall revise our list as soon as possible and make alter ations as circumstances may require.

E. HUTCHINS & CO'S
NEWLY IMPROVED
INDELLIBLE INK.

E. H. & Co. have, by means of their new chemica mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme porrtability does to travellers.

☞ Be sure that each box is accompanied with the fac-simile of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Ag'ts, Gardiner.

Gardiner, Jan. 13, 1836.

Commissioners Notice.

NOTICE is hereby given that the Hon. Judge of Probate has allowed a further time of three months from the date hereof, for the Creditors of the late

THOMAS GILLPATRICK Esq.,

to bring in their claims, and that the Commissioners will be in session at the selectmen's offiice in Gardiner, on Thursday 21st of April next at 2 o'clock P. M. for that purpose.

EBEN'R WHITE, L. H. GREEN, } Commissioners.

Gardiner Jan. 25th 1836.

ELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses foundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

☞*Prepared and sold by JAMES BOWMA,*

GARDINER, Maine.

☞PRICE 37 1-2 cents.

We the undersigned having examined the Receipt for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M D.
— *D. H. MIRICK, M. D.*

We the subscribers having made use of the Horse Powders prepared by James Bowman Gardiner Maine, *most cheerfully recommend them to the public for Distemper and Coughs.*

CHARLES SAGER, A. T. PERKINS, J. D. GARDINER. } Gardiner.
SAMUEL HODGDON, Pittston
BENJ. HODGES JOHN H. ELDRIDGE } Augusta

—ALSO—

THE Genuine "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chilblains—it is not second to any other Liniment, British Oil or Opodeldoc now in use.

Feb. 26, 1836. 1y.

TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated **Vegetable Bitters and Pills.** to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz:—Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Costiveness; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above *Vegetable Medicines*, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

☞ Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by *JAMES BOWMAN, Gardiner;* David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. eoply 2

STIMPSON'S
CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primavia, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints contracted in w m climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper—Seafaring men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.

Portland, Me. October, 1823.

Having xeamined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared. DANIEL ROSE.

Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.

Thomaston, Jan 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendance.

General Agents for the sale of these Pills in Kennebec. JAMES BOWMAN, Gardiner; T. B, Merrick, Hallowell, and W. & H. Stevens, Pittston

Jan. 26 1836. 1y.

TO ALL WHO HAVE TEETH!
A recent discovery to prevent the future
REMOVAL OF THE DEPOSITES.

THE *ELECTRIC ANODYNE* is a compound Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supersedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me., Sole General Agent.

BENJAMIN DAVIS Esq., Augusta, Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be *post paid*.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. ☞ Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Whittier, Chesterville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Reuben Bean & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell,

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent.

Farmington, Jan. 29, 1836. eoply 2

Compound Syrup of
ICELAND MOSS,
For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its Medicinial qualities have been long known, and highly appreciated. This plant contains a larger proportion of *VEGETABLE MUCILAGE* than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals: so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy long-lived and sagacious Rein-Deer, which derives its principal nourishment from the *ICELAND MOSS*, and whose milk becomes so highly imbued with Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinial virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore,

and none is genuine unless it has their fac-simile upon each bill of direction—also upon the envelope, and sealed with their seal.

☞For sale by A. T. PERKINS, Agent, *Gardiner, Maine;* E. FULLER, *Augusta*, and JAMES BOWMAN, *Gardiner*.

Gardiner, Jan. 29, 1836. 2

Improved Clay and Brick MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MACHINERY, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power *thirty six or even more, finished Bricks may be cast in one minute, ready for drying*. Those who are engaged in the manufacture of Bricks should be provided with one of those valuable Machines, the cost being trifling, when the saving in hard labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and several of them have kindly tendered Certificates of their approbation of the same.

ROBERT RANKIN.

Frankfort, Me. 1834.

THE subscriber having purchased one half of the Patent right of the proprietor for the Counties of Lincoln and Kennebec, hereby gives notice that said Machine—may be seen in operation at East Thomaston. Those who are engaged in the brick business are respectfully invited to come and examine for themselves.

KNOTT CROCKET.

East Thomaston. August 21, 1835. tf. 31.

TERMS OF PUBLICATION.

The Christian Intelligencer will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be onsidered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrearages are paid up and a discontinuance expressly ordered, and no paper will be discontinued (except at the discretion of the publisher) while any arrearages remain unpaid.

☞ Any person procuring *three* subscribers, and sending *five* dollars in advance, shall be entitled to receipts in full for the three; and any person sending *nine* new names and forwarding fifteen dollars shall be entitled to an additional paper *gratis*.

All letters relating to the business concerns of the paper, or communications intended for publication, must be directed [post paid] to the "Publisher of the Christian Intelligencer, Gardiner, Maine,"

N. B. It is not necessary for an individual to sign his name to constitute him a subscriber, the name of all disposed to patronize the paper may be forwarded to the publisher in such way as may be most convenient.